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Spectator 1966-02-09

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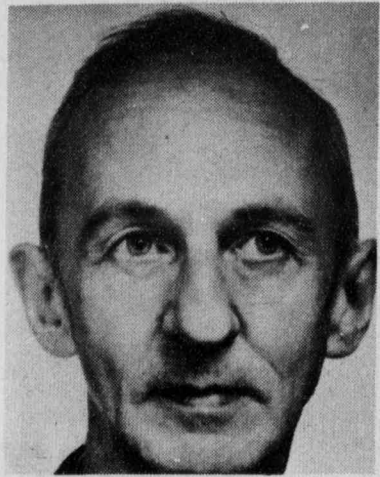
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Speakers Featured on Campus

Theologian To Lecture



FR. MacKENZIE

Fr. R.A.F. MacKenzie, S.J., will speak at a public lecture Feb. 23 on the decree of Vatican Council II on divine revelation. The address will be at 8 p.m. in Pigott Auditorium. There will be no charge.

FR. MacKENZIE, a Canadian Jesuit priest and rector of the Pontifical Biblical Institute in Rome, wrote the pamphlet "Introduction to the New Testament" which is used in theology classes here.

MacKenzie was a peritus at Vatican Council II and provided the introduction and commentary to the decree on divine revelation in the forthcoming volume of "The Documents of Vatican II." He was a professor of the Old Testament for 13 years at the Jesuit scholasticate in Toronto and has lectured on many Canadian and American campuses.

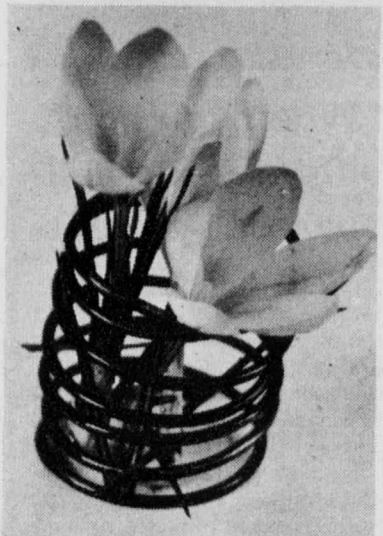
FR. MacKENZIE received a doctorate in Sacred Scripture from the Pontifical Biblical Institute and studied Semitic languages at the University of Toronto.

He is the author of "Faith and History in the Old Testament" and is past president of the Catholic Biblical Association. Fr. MacKenzie is president of the International Organization for Study of the Old Testament.

UFA Topic: 'Agent 007' Scheduled for Tomorrow

"The philosophy of James Bond," Ian Fleming's fictional British Agent 007, is the topic for a discussion tomorrow at 7:30 p.m. in the Chieftain lounge.

This will be the first of four Thursday night discussions sponsored by University Family Action (UFA), a CAP group to promote thought and discussion on topics relevant to the present



"SPRING IS . . .": The imagination of Spectator photo editor Dennis Williams was the inspiration for this "spring" shot. The flowers are natives of S.U. gardens.

SEATTLE *Spectator* UNIVERSITY

Vol. XXXIV

Seattle, Washington, Wednesday, February 9, 1966

No. 28

Topics of Administration Concern Includes Dorm Foods, Insurance

By SHARON FERGUSON

Growing campus controversy over the type and quality of food served in the S.U. dorms has not gone unnoticed by S.U. administrators.

Plans are under consideration to hire a food catering service on campus, according to Fr. Edmund McNulty, S.J., vice president of finance.

In discussing the plan with a Spectator reporter Monday, Father said the reason for investigating such a service is student dissatisfaction with the present system and in keeping with the goals of the University to strive to improve on its system of operation.

FATHER pointed out that the same investigation was made last year and at that time the change did not seem feasible. He said no definite arrangements have been made for hiring such a service and that before plans become final, open bids will be taken.

He said that a catering service would be more expensive than the present food service and that a decision on the service would not be made for some time.

Father also confirmed the fact that a new student insurance plan is being investigated. A call for bids appeared last month in the Seattle Journal of Commerce that said "proposals will be accepted on or before Feb. 4, 1966, for student insurance and dependent health insurance for students."

FR. McNULTY said that the University was striving to obtain the best insurance possible for the students and that with the high cost of hospitalization it was necessary to see if an adequate insurance allowing more coverage could be obtained.

The present student health program allows the students outpatient care at the student health center in Bellarmine Hall. This facility is staffed by Dr. Gerhard Carroll, M.D., and Miss Philomena Bisciglia, R.N. The Blue Cross plan allows

\$20 a day for hospitalization. The University adds \$5 to this.

In discussing the construction progress of the new A. A. Lemieux Library, Fr. McNulty said that the building is 52 per cent completed and the construction is slightly behind schedule.

THE DELAY was due to a shipping problem with the marble used to cover the outside of the building. Father said that the delay can easily be made up and that the completion date is still Sept. 28.

Commenting on the use of marble as facing for the library, Father said that two bids were taken for finishing the outside of the building. The bid for the marble facing was approximately \$40,000 more than the bid for the mosaic finish.

The decision to use marble was made because of easier maintenance.

Spec Wins Top Rating

Associated Collegiate Press (ACP) has awarded The Spectator an "All-American" honor rating for the second quarter of last school year.

The Spectator received notice of the award last weekend. ACP said the judging had been delayed because of a shortage of qualified newspaper critics.

The "All-American" is the highest rating given by ACP, which provides judging services for college newspapers throughout the country. The Spectator received 3,860 points of a possible 4,200. In the first quarter last year, The Spectator scored with a "First Class" rating, the next place below "All American."

The Catholic School Press Association awarded last year's Spectator a rating of "publication of distinction," CSPA's highest honor.

Editor of The Spectator for the period in which the awards were given was Christel Brelochs, a native of Germany. Christel is now in Paris, France, doing graduate work at the Sorbonne.

ACP judges college papers on the bases of news coverage, content of news stories and features, physical attractiveness and photography. ACP headquarters are at the University of Minnesota in Minneapolis.

Frosh Finds Treasure Hidden On Pigott Fence

The winner of the 1966 Homecoming treasure hunt is Bruce Bushman, freshman from California, according to Jim Codling, ASSU publicity director.

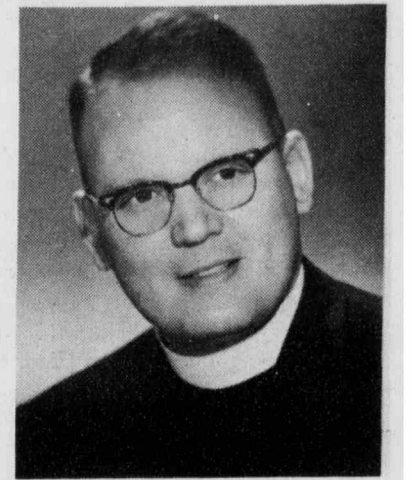
Bushman found the \$50 certificate Feb. 2 on the fence between the fountain and Buhr Hall. The Homecoming committee and Spirits each contributed \$25 for the prize.

Journeyman Today

The third Journeyman of the 1965-'66 school year appears in pages 3-6 of today's paper.

Two articles are replies to Dr. Ronald Rousseve's Dec. 1 Journeyman contribution. The third is a clarification of his first article by Dr. Rousseve himself.

Talk Tonight On 'Pascal'



FR. BRADLEY

A program of "cross-cultural lectures" which began last year under the auspices of the language department will resume tonight.

According to Fr. Robert Saenz, S.J., head of the language department, "The current program will focus on Renaissance and post-Renaissance themes."

Fr. Robert Bradley, S.J., dean of the College of Arts and Sciences, will lecture at 7 tonight in Bannan Auditorium on "Pascal: The Greatest of the Grand Siecle." The lecture is open to the public. A discussion period will follow.

Next Wednesday Father will lecture on "LeRoi Soli Soli: The Magnificent Mirage."

200th Meeting:

Record-setting Day Brings Quick Action

Sunday afternoon was a record-setting occasion for the S.U. student senate—the 200th meeting of the body.

The agenda also might qualify for some record. It contained only two new bills and two bills which had been left in committee. Work on all four of these pieces of legislation required only nine minutes.

The senators also set aside their standing rule, which requires a week elapse between the time of introduction of a bill and the time of its consideration, in order to consider a bill to suspend the charter of the S.U. Rowing Club.

The suspension was requested because it is not clear whether the ASSU is responsible for the shells used by the Rowing Club. They are valued at about \$3,000 apiece. After some discussion, the senators postponed decision on the bill until more facts could be obtained.

In other action the senate approved the constitution and charter of the Chieftain Company of the Association of the U.S. Army and established procedure for approval of club constitutions. The final bill of the four on the original agenda was withdrawn.



HEARTS AND FLOWERS: Spurs Jackie Stout and Kathy Elsner advertise Spur-o-Grams. Spurs will be selling them Friday in the Chieftain. Saturday and Sunday they can be ordered at dinner in Campion. Written Valentine messages cost 15 cents; they will be sung for 25 cents. Messages will be delivered on campus.

Editorial

Student Freedom

"Free Speech in College? No! Shut Up, Learn" was the headline over Dr. Max Rafferty's column in last Sunday's Seattle Times. The headline certainly captured the tenor of Dr. Rafferty's latest offering.

Dr. Rafferty accused today's college students of "severe and uncontrolled running off at the mouth."

His specific references were to the so-called "Free Speech" movement at the Berkeley campus of the University of California. He tied the "Free Speech" movement to what he called "constitutional rights and foreign policy dialogues." We presume he is referring to the greater interest in foreign and domestic political and social affairs on the part of college students as manifested in discussions and debates (and, in some cases, demonstrations).

THE PURPOSE of an institution of higher learning, according to Rafferty, is to make students learned. "It is to teach them to pursue the truth and to recognize it when and if they catch up with it. It is to hand from one generation to the next the intellectual artifacts which are the rungs of the great ladder leading us over the centuries from savagery to civilization."

Dr. Rafferty continues: "Students are in school to learn, not to instruct—to listen, not to shoot their mouths off. When they have become at least partly educated, they may be worth listening to by the rest of us. Until that time, quite frankly, they are not. If they already were well-grounded in the cultural heritage of the race and in the ability to think in an orderly and disciplined shion, there would be no need for them to be in college at all."

WE DISAGREE with Dr. Rafferty's implied conclusion that college students should refrain from speaking out on the issues. Not that we demand unlimited freedom of speech. Few college students with any sense of responsibility would ask for unlimited license to say what they please when they please.

We do think that the college student has the right to participate in a dialogue which is a necessary part of education.

We feel that just because some students have claimed the "right" to unlimited freedom of speech without recognizing its corresponding responsibilities is no reason to condemn all college students to silence forever.



By ANNE KELLY

The latest in-group phenomenon among music lovers could be an assemblage of squeaks, squawks, barks and wheezes or a musical statement about modern culture. Modern music requires an intense concentration and an ability to distinguish between deliberate cacaphony and outright noise.

The musical education of Seattle has been greatly enriched by Milton Katims' Family Concerts. The city can now boast of a serious effort to appreciate modern compositions through a concert series entitled New Dimensions in Music. Tonight's program includes "String Quartet 1965," written by the organization's director, and a piano solo called "Last Pieces," as an example of aleatroty or "chance music." The execution of an electronic composition through two speakers on a bare stage accompanied by creative lighting should prove to be an electric moment!

NDM is not so much concerned that the Seattle audience like contemporary music as that they simply hear it. After this evening's performance, two more concerts are scheduled. The program begins at 8:30 p.m. and is of particular interest to S.U. since it will be held at Cornish School Theatre not far from campus. Tickets at the door for students are \$1, all others, \$2.50.

Theatre
At the Rep.: "Ernest," 8 p.m., today and tomorrow; "Heartbreak House," 8 p.m., Friday, Sunday and Tuesday; "Caesar," 2:30 p.m., Saturday; "Orchard," 8:30 p.m., Saturday.

"The Streets of New York," a musical based on Dion Boucicault's melodrama, 8:30 p.m., Monday through Saturday for two weeks. U.W. Playhouse Theatre. \$1.25, students; \$1.75, adults and everyone on weekends.

A Christopher Fry verse play at La Pensee Theatre. Early English music accompanies this community church enterprise by the Players, 8:30 p.m., Thursday, Friday and Saturday. N. 70th and Palatine North.

The Covenant Players, an acting troupe from Los Angeles, will stage 20 performances in Seattle churches through Feb. 16. A drama workshop will be featured from 9 a.m. to 4 p.m. Saturday at the First Baptist Church. The theme of the plays is Christianity in modern times. They are part of a movement to communicate religion and existential philosophy on the stage and often incorporate playwrights like Sartre and Samuel Beckett in the repertoire. Call AT 3-3322 for more information.

Gorky's "The Lower Depths" on TV, 9 p.m. Friday, Channel 9. Edward Meyron Wilson, professor of Spanish literature at Cambridge, will talk on "Calderson and the Kill-Joys," the attack on public theatre by Spanish theologians in seventeenth century. 8 p.m., Thursday, Room 101, Thomson Hall, U.W.

Music
The Little Orchestra of the Seattle Symphony opens its first concert of music "from Baroque to Beethoven" with Malcolm Hamilton, harpsichord soloist. Works by Vivaldi, Bach, Handel and Haydn, 8:30 p.m., Monday, Seattle Center Playhouse. All seats \$5; \$2 to students after 8:20 p.m.

Andres Segovia, classical guitarist, 8:30 p.m., Feb. 18, at the Moore Theatre. Tickets at S.U. ticket window, Chieftain, \$3 seats for \$2.

Ferrante and Teicher, Feb. 19; Les Feux Follet-Canada's Folk Ensemble, March 12; Sonny Terry and Brownie McGhee, the deep South folk-blues duo that first appeared last summer with Belafonte, March 18 and 19, are available to S.U. from Northwest Releasing at a 15 per cent discount on all ticket prices, the Bon Marche Ticket Office.

The U.W. Sinfonietta in horn and string concert, 8:30 p.m., Tuesday, University Christian Church. Complimentary. "Mike and Brian," comical folk-singing pair at the Wharf for three weeks. Fishermen's Terminal.

Films
"Zorba the Greek" continues at the Cinema 21, Broadway and Madison. Fellini's "8½" starts next.
"How Europeans Make Their Films," lecture by Ernest Callenbach, editor of Film Quarterly, 8 p.m., Feb. 16. Communications 120, U.W.

Art
"An Evening with the Arts" benefits Turn Toward Peace. William Stafford reads his poems; chamber music of Mozart and Brahms, and exhibit of photography plus refreshments, 8 p.m., tomorrow, University Unitarian Church, 6556 N.E. 35th; \$2 at the door.



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Candid Campus

By RAY HELTSLEY

Last week the Seattle Fire Department headed off a repeat performance of the Great Seattle Fire of 1889 by refusing to let the Homecomers light more than six cubic feet of wood at once. The Great Homecoming Bonfire of 1966 was never lit, but the fellows who had stayed up the whole night before guarding it are still burning.



The Car Caravan was called off too, due to lack of police support. This wouldn't have been too bad, but for once the members of the Apathy Club had decided to take part in a school function. They showed up with an elaborate float, complete with a working model of a naval one-pounder, but nobody ELSE cared.

Well, now that S.U. has severed relations with the Fire Department, the Police Department and the Humane Society, a committee has gone to work on next year's Homecoming theme — Evolution into Civil War.

The Spectator

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"If I were asked to state the great objective which Church and State are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is 'a more abundant life'."

Franklin D. Roosevelt



Roosevelt Dime

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DEVOLUTION: Terry Sullivan wore her \$89 original of the World War I era — from the racks of Goodwill—to the Homecoming dance last Saturday night. Escort Bill Koon followed suit (but it cost him more).

CAMPVS FORVM

value judgement

To the editor:

Just think of it! A mammoth new physical education center over twice the size and costing \$800,000 more than the new library. Imagine the academic acclaim S.U. will receive for housing under one roof three swimming pools (one of them is even T-shaped), eight regulation size basketball courts, a dozen handball and squash courts, plus assorted other necessities.

We all have reason to be proud, for as Dr. J. T. Page, head of the design committee, said in the special bulletin of December, 1965, the proposed S.U. facility as designed will be one of the best west of the Mississippi.

I do not question the need for a new physical education building. The present structure has seen its day and is severely limited in its facilities. However, I do question whether the proposed P.E. center is the most urgent need of the University.

Currently the biology department is conducting classes in the Old Science Building. Being the first building on the present campus (it was constructed in 1893), it does have historical significance. But as the biology department's main facility it is severely lacking, especially since the building was extensively damaged by last spring's earthquake.

The art and music departments

ditto

To the editor:

Please add my name to the list of those people who feel that the proposed athletic facility is completely out of proportion with the needs of the University. There are too many more immediate needs standing to warrant an expenditure for an athletic complex of this magnitude.

Michael Berger



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SAFE AS COFFEE





A Call to Openness

By DR. RONALD ROUSSEVE

In connection with the commentary on my operational philosophy which appeared in *The Journeyman* on Dec. 1, 1965, it has been academically satisfying to note the range of recent reactions.

Fr. Gerard Steckler S.J.'s letter in the "Campus Forum" corner of *The Spectator* and Dr. Glenn Olsen's discussion in the "Sounding Board" section of our campus newspaper were digested with interest. Also intellectually challenging were the searching questions posed by the vigorous young scholars in the senior honors seminar moderated by Fr. Michael Toulouse, S.J.

THESE EXPERIENCES HAVE been satisfying because I indorse the view



Dr. Ronald Rousseve of the school of education makes his second contribution to the journeyman today in as many issues. Dr. Rousseve hopes that this clarification of his views will serve to rectify any misunderstandings that may have resulted from his initial contribution in the Dec. 1, 1965, journeyman. He explained what he called, "an operational philosophy for our time."

—spectator photo by dennis williams

that the aim of higher education in a democratic society is to open the mind and broaden the vision as persons are helped to grow in wisdom and understanding. I also believe that this observation applies with equal force to both public and private universities.

Accordingly, to the degree that an institution of higher learning suppresses (either openly or with subtle intrigue) the free and open discussion of ideas in the sincere quest for truth, to that degree it diminishes in stature as a university.

In my initial presentation in the pages of *The Journeyman*, after briefly treating the psychological frame of reference known as phenomenology, some tenets of existential humanism and the framework of democratic socialism, the catch-all label I applied to my personal philosophy was **humanistic experiential idealism**.

I HAVE FASHIONED THIS particular label for my operational philosophy because the ideals, values and aspirations I have chosen to pursue at this stage of my life are grounded in the undeniable testimony and authority of my own perceptual-experiential encounter with the order of things outside of myself.

Recognizing some of the understandable semantic and interpretive difficulties which invariably arise when one attempts to read and digest the reflections of another, I should like to try to briefly set the record in order concerning a number of partially obscure assertions in my initial commentary which may have led to some erroneous allegations.

I have no quarrel with the argument that a multi-faced, harmonious, complex

design presupposes the existence of an intelligent designer. In short, I believe a God exists because to assert that the intricately fashioned cosmos sprang into being of its own accord is to set forth an assumption which appears to be inconsistent with rational experience.

SINCE MAN'S NATURAL sensory and mental equipment enable him to have an encounter with the larger scheme of things of which he is a part, I believe that an idea or judgment or proposition is "true" if its consequences are satisfying to those concerned, if it is scientifically verifiable, and/or if it can be validated on logical-rational grounds. It seems to me that this is the only kind of truth to which man can attach himself with a semblance of security.

With regard to ultimate truth—which I define as reality as God conceived it and knows it—the following excerpt from a paper prepared last summer by one of my graduate students in a class in educational philosophy sets forth clearly the position I endorse:

Ultimate truth? I believe this will forever be withheld from mortal man. The consuming drive for truth and knowledge result in the noblest and highest efforts of man. It gives purpose and direction to man's existence. What would give man's existence a purpose if the riddle of ultimate truth was answered? I believe a supreme being, God, intended it that way.

Because of my perceptions of the impact of science upon religious certainty, and of technological progress upon the settled order of family, class and community, and of the positive and humane thinking of "areligious" leaders upon societal goals and achievements, I am no longer committed, without disquieting doubts, to many of the dogmas of institutionalized religion. Accordingly, I now hold myself in a state of suspended judgment concerning certain tenets of Christian theology.

I NO LONGER FEEL comfortable ac-

about today's journeyman topic

The subject of this *Journeyman* is by no means unique, as the question of academic freedom has in recent months assumed a growing significance on college campuses across the country.

Perhaps it would be more accurate to specify that the question has assumed its greatest significance of late on the religiously oriented, rather than the secular campus. Academic freedom when approached from this religious perspective magnifies rather than diminishes in importance, since the religiously oriented campus is traditionally associated, for better or for worse, with additional restrictions being imposed on and limiting the freedom of its faculty as well as its students.

SUCH RESTRICTIONS, it would be conceded, flow from the particular religious affiliations of the university and the ideals this particular university strives to realize in its student.

Academic freedom at the religiously oriented, and more specifically the Catholic, university has recently gained national prominence because of the occurrences at St. John's University in New York. While the precise nature of the problem at St. John's is still somewhat debatable because of national prominence so completely unanticipated by any, either administration or faculty, directly involved in the original dispute, the significant import of general issue of academic freedom raised by the dispute seems undeniable.

The same question of academic free-

dom has affected life at S.U. in past months. Much of its discussion stems from an article written by Dr. Ronald Rousseve and published in the Dec. 1, 1955, *Journeyman*.

DR. ROUSSEVE outlined what he termed a practical philosophy of life, centered around a humanistically oriented contemporary existentialism. Man, he asserted, is responsible primarily to himself; thus, his actions must retain a freedom from exterior considerations if he is to assume responsibility for these same actions.

Further, man must not be hampered politically from achieving at least the possibility of this freedom of choice; hence, a carefully defined democratic socialism is proposed as the means of best achieving the equilibrium state of total freedom.

NOT UNPREDICTABLY, such original and all-encompassing ideas as these provoked varied responses (some hostile) on the part of both faculty and students alike.

In addition to a panel discussion on the subject of academic freedom in general at a Catholic university, several responses and rebuttals were penned, two of the more lengthy of which, one from Fr. James Reichmann, another from Ray Panko, a student, appear in this issue of the *Journeyman*, accompanied by a further statement and clarification of his philosophical views by Dr. Rousseve himself.

Yes, there are alternatives to "faith" and "supernaturalism" in living a satisfying life. For example, there is the appealing alternative consisting of (1) rational consensus, (2) the findings of the physical, biological and social sciences, and (3) the values inherent in the concept of democracy (civil liberty, academic freedom, equality of opportunity, the equal dignity of all men, social responsibility, the right of dissent, etc.).

I WOULD SUGGEST FURTHER that man can live an ethically uplifting and



generally productive life anchored to such a rudder—while not needing to "know" what happens after death. For the plain fact of the matter is that men have been known to live such lives.

As a proponent of democratic socialism I envision a society organized in such a way as to give the greatest number of people the fullest opportunities for realizing their potentialities — of achievement and enjoyment, morality and community. I am no anarchist. The democratic ethic (within the framework of representational socialism) appeals to me.

At the same time, I also contend that individual man is free to choose his own values. If man awakens to his existence in the world, knowing not why but simply that he exists, is he not forced by virtue of these circumstances to fashion his own values?

In other words, if "existence precedes essence," there is no fixed determinism of which man can be absolutely sure and he is free to achieve his own identity—free to embrace the consensus of his fellows and likewise free to reject those societal sanctions which he finds incongruent with the character of his own existential perspective. The final court of appeal is individual man's own conscience and intelligence.

WHILE I ENDORSE THIS view of man, I also contend that this kind of existential or humanistic person stands ready to take the consequences and pay the price for his integrity and his ultimate loyalties. The concept of individual man envisioned here, then, is a responsible one that I do not find necessarily inconsistent with the image of a society characterized by evolutionary democratic socialism.

Finally, I trust that it is clear that no one who attends my classes (or engages in a dialogue with me outside of class) is obliged or compelled to accept my personal philosophy. What I shall continue to demand, however, is tolerance for ideas, critical thinking and the kind of openness to the human condition which is required to achieve the real goals of liberal education.

And to the extent that a more narrow and provincial point of view is fostered on a university campus—be it public or private—again I suggest that to that extent the institution in question does not fulfill the legitimate function of a university.

Accordingly, I should hope that the open discussion of controversial issues will become ever more characteristic of the campus ethos here at S.U. as our "Decade of Distinction" is carried to fruition.

—Chuck Burns

By FR. JAMES B. REICHMANN

In the Dec. 1, 1965, issue of The Spectator-Journeyman, Dr. Ronald Rousseve of the School of Education contributed an article entitled "Humanistic Existentialism Viewed Politically, Socially and Psychologically."

The article is a presentation of the author's own personal philosophy of life in that hope that "the operational philosophy projected here may actually have some degree of universal appeal for our times." The remarks which follow are an attempt at a brief philosophical and theological evaluation of Dr. Rousseve's "operational philosophy."

Norm for Philosophic Authenticity

Since the underlying philosophical viewpoint Dr. Rousseve outlines in his article seems to have had an "appeal" for a significant number of philosophers of almost every epoch of Western civilization dating at least from the time of the Greek Sophist, Protagoras, (c. 450 B.C.), there is hardly reason to doubt but that it might also have its "appeal" for a goodly number of contemporary minds.

Yet may we not legitimately question whether the matter of mere popular "appeal" bears any significant relation to the real issue here? Unless one assumes the quite restricted viewpoint of the pragmatist or the utilitarian, I do not think that popular appeal provides more than a very superficial and inadequate index to an authentic evaluation of a philosophy of life.

Can a philosophy incapable of interpreting the meaning of life and of the world of man in its full unrestricted sweep exert a genuine, lasting appeal on the minds of men? The only philosophy of life possessing an authentic appeal is, I respectfully submit, one capable of keeping pace with the restlessly dynamic horizon of man's unlimited desire to know and to be.

An Unasked Question

The question Dr. Rousseve should be asking above all, I feel, is not whether his "operational philosophy" might have some "appeal" to him and to the contemporary world, but rather whether it projects a true and authentic image of man and of man's world.

Dr. Rousseve does not appear to have even raised this question. Could it be that his prior commitment to a philosophy of subjectivity, and his explicit rejection of objective norms of truth have rendered this question meaningless to him?

What he has labeled an "operational philosophy" and an "existential humanism" appears for all the world as nothing more than a euphemized, perhaps, but authentic variant of the atheistic humanism of the French existentialist, Jean-Paul Sartre.

A Fallacious Argument

Dr. Rousseve begins his article by quoting approvingly from a British philosopher of the nineteenth century, John Stuart Mill, whom the internationally renowned scholar of contemporary and existentialist philosophy, Dr. James Collins, has referred to as an "interim theist." The passage quoted refers to the question of censorship or of "... suppressing the expression of unconventional ideas."

In this passage, Mills argues that there ought to be complete freedom of expression in teaching:

If the ideas in question are sound,



fr. james b. reichmann, new to s.u.'s philosophy department this year, instructs several core philosophy classes. father returned to s.u. fall quarter after a leave of several years, during which time he instructed jesuit seminarians at mount st. michael's scholasticate in spokane.

—spectator photo by dennis williams

those who are prevented from coming in contact with them are deprived of the opportunity of exchanging error for truth; if they are unsound, those who are not exposed to them miss out on the chance to reinforce their own beliefs through open competition in the marketplace of ideas.

The argument of Mill, presented in the form of a dilemma, and containing as it does numerous logical errors, is notoriously spurious. It presents us with a classical example of the manner in which reasoning can be prostituted when it is divorced from its own inner canons, which alone give it meaning and face it toward the real.

Mills seeks to defend the indiscriminate dissemination of unsound ideas by fixing our attention on but one (and even then the most unlikely) of its possible effects. He claims that it will strengthen the belief of those whose ideas are sound!

He either is, or pretends to be, blind to the other alternative effects which would not be at all complimentary to the purpose of his argument.

Thus he does not mention the effect unsound ideas will have on those who are simply ignorant; how, for example, such minds could easily fall prey to unsound ideas, possessing no intelligent norm by which these might be distinguished from sound ideas.

NOR DOES he mention the fact that the presentation of the same unsound ideas to those already possessing them, or inclined in that unsavory direction, will only serve to confirm them in their erroneous views.

Yet the subtlest and cruelest fallacy of Mill's reasoning surely lies in this, that, since there will be a promiscuous presentation of both sound and unsound ideas, without any effort being made to determine which are true and which are not, even those already possessing sound ideas are needlessly exposed to the danger of unwittingly exchanging objective truth for error and falsity.

In this case, if he remains faithful to his prior suppositions, Mill would have to grant that it could indeed be truly educative to relinquish truth for error. His initial position, then, brings us full round to a philosophy of education which is, in the main, indistinguishable from absurdity.

Academic Freedom and Responsibility

Relying on the deficient reasoning of J. S. Mill for support, Dr. Rousseve presumes to lay down a few principles of his own regarding the idea of a university. He states: "Needless to say a university campus should provide an open forum for the discussion of ideas—be they those supported by tradition or those considered controversial in the context of contemporary events."

Considered apart from the context of the entire article, this statement is perhaps so ambiguous as to be innocuous. To deny that a university is a forum for the discussion of ideas would be preposterous, and it would be absurd as well to deny that the only ideas that should be discussed at a university are those that are "non-controversial," and which bear no relevance to the contemporary world.

Yet, surely a few basic precisions are in order. It is regrettable that Dr. Rousseve did not see fit to introduce them.

A UNIVERSITY campus should indeed provide a forum for the discussion of ideas, if the term "discussion" means a responsible evaluation of what is reasonably questionable.

On the other hand, if by "discussion" one would mean "a fundamental questioning of the truth or validity of every affirmation or idea" then the unavoidable implications of such a view are self-refuting, for it is impossible that the truth of everything be meaningfully questioned.

Such a position would involve an unqualified denial of any viable norm for objective truth, thus rendering all discussion superfluous. Clearly, the underlying presumption of any discussion is that it is aiming at the truth.

A University and Unsound Ideas

Moreover, as a forum for the discussion of ideas, a university should provide an opportunity for the presentation of unsound as well as of sound ideas. Yet, what is of vital importance here is that the sound ideas should be presented as sound, and the unsound as unsound.

The student should not be deluded into mistaking one for the other, nor into thinking that the distinction between them is obsolete and anti-contemporary. Nor should he be denied the right of trusting his professors to act within their competence to guide him responsibly toward his own ever broadening horizon of truth.

Discussing Atheism

It would, therefore, be fully in keep-



with the principle enunciated above that a student at a Catholic university should be given a keen awareness of the nature and of the problems encompassing contemporary atheism. The historical and philosophical origins of atheism, as well as the psychological attraction it holds for certain contemporary intellectuals, can and should be openly probed and discussed.

Yet, decidedly, this does not entail presenting atheism to the students as an acceptable and meaningful way of life by one firmly committed to an atheistic outlook, any more than the study of the personal and social evils of narcotic addiction necessitates my being taught them by a confirmed drug addict.

Thus, if the discussion of unsound and erroneous ideas is to produce the desired result of being truly educative and of leading one to a firmer grasp of and deeper respect for the truth, care must be had that the sound ideas are distinguished from the unsound and truth from falsity.

Just as a responsible lawyer is committed, by reason of his profession, to the lawful defense of his client, and a conscientious doctor to the restoration of his patient to health, so a responsible and dedicated teacher is committed to the sublime task of assisting his students to authentic, true maturity.

Freedom and Lived Commitment

Since Dr. Rousseve introduced none of these precisions, we are left with the uneasy feeling that the implication of his above quoted remark is similar to the supposition underlying J. S. Mill's argument in favor of a total and indiscriminating presentation of ideas.

In short, Dr. Rousseve does seem to be subscribing to the pragmatic dogma that truth and falsity, soundness and unsoundness are ultimately ruled and measured only by the sliding norm of human or social convention. What is of paramount importance, therefore, is not so much what I do, but rather what people say about what I do.

Yet in the "Seattle University Bulletin of Information" it is stated that "The aim of Seattle University's system of

education is shaped by the Christian, and specifically Catholic concept of the complete nature and final destiny of man."

DOES Dr. Rousseve really mean to imply that there ought to be no restrictions whatever on man's freedom to speak out, that this basic right is not modified and limited by one's de facto "existential" situation in a real world?

Would he maintain, for example, that U.N. Secretary-General U. Thant is simply "free" to repudiate the charter of the organization he serves? Or that the President of the U.S. is "free" to speak out against the Bill of Rights and the Constitution of the U.S.?

The parallel, I think, is clear. A private university, too, has a charter and a constitution, and these are composed of the basic ideas and principles and goals upon which the entire institution is grounded.

Teacher's Commitment to S.U.

Though these remarks apply to all institutions of learning, they find special application at a private and religiously affiliated school such as S.U. In such an institution the basic commitment is broader and more far-reaching.

S.U. is irrevocably and unalterably committed to a philosophy of life and of education that is consistent with the Christian vision of man. These would include the truths, knowable by reason alone, that man has an intellectual nature which is capable of discovering the existence of God, that man is free, that he is possessed of certain inalienable rights, accompanied by certain inalienable obligations, that he possesses a soul which is by nature undying, etc.

IN ADDITION to resting on these and other philosophical truths, S.U. is also firmly grounded on theological truths which God has made known to man through His own Son; e.g., that Jesus of Nazareth is the eternal Son of the Father, that He is truly man, that He is the Saviour and Redeemer of the world, that He founded a Church which is one, and which will endure on this earth till the end of time.

These are among the "great ideas" upon which the entire structure of S.U. rests, and from which it receives its very life and sustenance. These truths constitute, as it were, the very soul of its charter and of its constitution.

Consequently, I submit that none of these "great truths" can be knowingly called into question or challenged by any member of this University representing it in public forum without the implicit advocacy of the overturn of the University itself.

Dr. Rousseve and Atheistic Humanism

At the outset of this reply the philosophical position defended by Dr. Rousseve was unflatteringly and rather unceremoniously described as an atheistic humanism. This is a serious charge, and the time has come to attempt its justification.

Midway through his article Dr. Rousseve states: "Existentialism is a philosophy of personal freedom and individual responsibility; it affirms man's total freedom and consequently his responsibility for all his actions." This sentence might be a direct quote from Jean-Paul Sartre, the acknowledged contemporary leader of atheistic existentialism. It is totally Promethean in inspiration.

BY PLUMPING for a total and unrestricted freedom of man, it leaves no place in man's world for God, for law or for authority. It is a philosophy which accentuates the freedom of man to the point of denying him any obligation which is not merely a chimeric obligation to himself alone.

For example, Dr. Rousseve states that man "is forced... to shape his own design..." and that man's "living now is all he can know: man is only what he does and what he lives."

As Dr. Rousseve continues to unfold his own brand of existential humanism, the reader is indeed led to the inescapable conclusion, either that Dr. Rous-

A Fallacious Argument Requires Responsibility

seve is knowingly proposing a vision of man fundamentally opposed to the Christian viewpoint or that his own understanding of the Christian vision is tragically out of focus.

Dr. Rousseve further remarks:

Stated differently existentialism highlights the idea that life has no purpose or meaning except what each man can find for himself in his own existence. There may indeed be an ordered plan into which man fits ultimately, but the decisions and the choices as to where to go and what to do to find the meaningful pattern must be the lonely choice of the individual man whose basic challenge is to become fully conscious of the meaning of his own personal existence.

The views expressed here are surely wanting in a theistic, let alone a Christian, perspective. Dr. Rousseve so exhorts the contingency of man as to transform it into an absolute.

If man can find no meaning or purpose in life outside of himself, then is he any longer contingent in any meaningful sense of that word? Dr. Rousseve's view of man is as one situated in the center of the universe from whom radiates outward all freedom, meaning, purpose and creativity. One is reminded here of Heidegger's theory of Dasein.

Subjective Morality

Little wonder, then, that Dr. Rousseve does not expect his existential humanist "... to embrace moral standards that have been laid down independently of him and to which he is told to conform irrespective of his personal feelings."

Nor is one further puzzled by his statement that "... when the existentialist faces such religious concerns as God's existence, he does not turn to theological proofs built upon revelation but turns instead to his own experiential encounter with a supernatural deity."

Aside from the fact that Dr. Rousseve erroneously refers to the presumably traditional "proofs" for the existence of God as theological, since they proceed from reason alone and do not depend upon but rather precede revelation, it is now sufficiently obvious that the existential man, as Dr. Rousseve conceives of him, can only worship at the shrine of his own transcendent selfhood.

Dr. Rousseve and Sartre

Thus the similarity between Dr. Rousseve's theory of man and that of Sartre is increasingly striking. In his well known work, "Existentialism and Humanism," Sartre states:



Everything is indeed permitted if God does not exist, and man is in consequence forlorn, for he cannot find anything to depend upon either within or outside himself. He discovers forthwith that he is without excuse. For if indeed existence precedes essence, one will never be able to explain one's actions by reference to a given and specific human nature; in other words,

there is no determinism—man is free, man is freedom.

Dr. Rousseve's existential man, too, is responsible only to himself. "He can then take action in human situations—being responsible only to himself, for personal existence constitutes the realm of operational truth." Thus, there is no place in Dr. Rousseve's synthesis for divine faith, for divine revelation or for God. Little wonder, then, that organized religions has become for him "distasteful."

Author of Own Values

As a consequence of the foregoing, his existential man is the author of his own values. He is subject to no law save to the inexorable limitations flowing from his own uninhibited freedom. "Existential man is," he writes, "the free and responsible human being who is the maker of his own values." Sartre has written:

Man is nothing else but that which he makes of himself. That is the first principle of existentialism. . . . To choose between this or that is at the same time to affirm the value of that which is chosen; for we are unable ever to choose the worse.

Because Dr. Rousseve's existential man is the center of his own universe, like a tiny island floating on a vast, shoreless ocean of contingency, he is afraid of no one and of nothing, not even of death itself.

Indeed, he disdains death by refusing to allow himself to contemplate it and what might follow in its wake. "And being free to live, he is also free and unafraid to die—not needing to 'know' what happens after death."

Existential Man Is Asocial

Finally, his existential man appears to be free of all obligations toward his fellow man. So obsessed is he with the narcissistic contemplation of his own freedom, he has neither time nor the desire to consider whether or not his conduct might be offensive or painful to others.

Having risen above the common herd, the existential humanist of Dr. Rousseve, filled with the same virile arrogance as Nietzsche's Overman, matter-of-factly announces: "... whether existential man is tolerable to others is of minor importance."

Existential Man and Social Concern

After presenting his views on the existential man, Dr. Rousseve turns his attention to the political and social dimensions of human life. He forthrightly expresses as his ideals:

... a world civilization which in all ways supports human dignity for all individuals, social self-realization and the fullest vocational, civic and social cooperation and service for all would represent the ultimate manifestation of the three-pronged operational philosophy discussed here.

One willingly admits to the excellence of these ideals, though I am mystified as to how Dr. Rousseve was ever persuaded that such ideals have any thing in common with his vision of man.

One's credibility is strained to the breaking point when we are asked to accept the view that his existential man, to whom "whether he is tolerable to others is of minor importance," will voluntarily and enthusiastically dedicate his services to the social self-realization of and cooperation with others.

IT IS perhaps fortunate that Dr. Rousseve has chosen to spare himself the herculean task of showing how such a transformation might be effected.

Though there may well be reason for concern, surely there is no reason for wonderment when Dr. Rousseve makes no effort to disguise his distaste for any traditional (non-existentialist?) philosophy.

He blithely consigns philosophy to the limbo of "sophisticated constructs," yet all the while there is no intelligible evidence throughout his article that he has any solid acquaintance with an existential metaphysics of being such as that

developed by St. Thomas Aquinas.

Underlying Atheism of "Existential Humanism"

It is not ironic that Dr. Rousseve should feel himself obliged to turn to the existential phenomenological subjectivity of Jean-Paul Sartre and Merleau-Ponty to try to justify the very objective truths of human existence their atheistic philosophy unequivocally repudiates.

"For me," he writes, "phenomenological psychology and existential humanism are the unavoidable foundation stones for any worthwhile operational philosophy for our time."

The foundation stones of Dr. Rousseve's existential humanism are not appreciably distinct, insofar as I am able to judge, from those which the Irish author, Patrick Masterson, has called: "... the most comprehensive continental well-spring of philosophical atheism today."

DR. ROUSSEVE claims to know no more satisfactory variety of humanism than that which eschews objective reality and is grounded on the whimsical quicksand of human subjectivity. "Is there," he asks, "any higher variety of humanism?"

He even claims (though here again no attempt has been made to substantiate the charge), that the humanism of scholasticism (St. Thomas?) appears "... to lack genuine faith in man's own concerted strength, in his 'dominion,' in his own rational sufficiency." This remark provides sad commentary on his understanding of the progressive and perennially dynamic Christian humanism of St. Thomas Aquinas.

A Glaring Inconsistency

With disconcerting yet rhythmic inconsistency, Dr. Rousseve proceeds to advance the claim that his existentialist man will be genuinely concerned with wiping away the collective tears of squalor and poverty, economic exploitation and deprivation, unemployment and discrimination, from the reddened eyes of the underprivileged segment of humanity.

Yet the man who will accomplish this is alleged to be the same existentialist man whom "... we cannot expect ... to embrace moral standards that have been laid down independently of him. . . ." He is the same man, too, for whom "Freedom is the basis of morality," whose only acceptable values are "... those he has freely fashioned for himself in the cold and heat of brute circumstance" and for whom whether he is "... tolerable to others is of minor importance."

Whose Norms?

In point of fact, if one can presume to insist on a minimum of logical rigor here, do the concepts of poverty, suffering, justice, cooperation, morality, human nature, truth, etc., have any meaning for Dr. Rousseve's existentialist, beyond perhaps their shrunken application to the imprisoning world of his own subjectivity?

His existentialist repudiates all objective norms. Wherefore, whose notions of justice, morality, right and truth are we to accept as valid? Those of Mao Tse-tung, De Gaulle, Sukarno, Gov. Wallace, Bull Connor, Dr. Rousseve?

A deep, logical fjord intersects Dr. Rousseve's pathway to an earthly paradise. To cross it he must resort to the quixotic strategem of flinging an ideological bridge over the expanse of sea separating his floating isle of existential humanism from the firm mainland of an authentic, social realism.

Socialism vs. Freedom

Although he had previously built his entire argument for a personalist philosophy on an absolutely free individual who is the author of his own laws and now informs us that "... it is the image obligations, his own values and goals, he of a relatively classless society of persons to whom the acquisition of money, property or social position does not really matter which has guided my economic and political loyalties in recent years."

Surely one has the right to question whether Dr. Rousseve's existentialist man would show any inclination to strip himself voluntarily of his "right" to be fully himself, since, we are told, "Existentialist man is the free and responsible human being who is the maker of his own values."

Apparently the only conceivable manner in which the two threads of Dr. Rousseve's humanistic and social-political theories of unlimited freedom and faceless collectivity can be drawn together and woven into a common fabric is through the persevering application of heavy-handed force.

Dr. Rousseve's vision of man and state presents us with the sobering portrait of a self-assertive, impatient dreamer gazing longingly up at blue skies through the steel spokes of prison casements.

IN THE FOREGOING analysis I have attempted to indicate how Dr. Rousseve's views unavoidably lead to the advocacy of a vision of man and of the world that is atheistic. We have seen that the recurring themes of his article are that (1) man is the measure of all things, and hence that truth is subjective, (2) man is responsible to no one but himself for his norms of conduct and (3) all forms of authority are a denial or an unwarranted limitation of the freedom of the human person.

Area of Agreement

Despite my profound disagreement with the systematic views underlying Dr. Rousseve's existential humanism and democratic socialism, I warmly sympathize with his concern for a philosophy of man which emphasizes and safeguards man's freedom for the economic, social and political problems of our day.

It is not in the area of concern that our differences lie. It is rather that the ideology he has formulated, seemingly to justify his stand and his concern for these problems and to expedite their timely resolution, I find totally unacceptable.

Here, as already indicated, I must firmly maintain Dr. Rousseve is moving in a direction which is alien to the authentic resolution of these problems,



and is inimical to the interests of a Christian humanism.

YET DR. ROUSSEVE assures us that he felt constrained to present his views in a public forum "... despite the prospect of having to encounter the dissenting reactions of no small number of my academic associates—students and teachers alike."

He reaffirms this same conviction at the very end of his article and states that his own personal credo would be invalidated and "... an intellectual tradition that goes back to the time of Socrates ... dishonored," were he to shun this encounter.

As a result, the question which with remorseless intentness continues to hover over the corpus of his entire article validated his personal credo by having is: Has not Dr. Rousseve already invalidated his personal credo by having accepted a teaching position at an institution irrevocably committed and dedicated to a Christian vision of man, a vision eternally alien to every form of atheistic humanism?

Should Dr. Rousseve seek to reply to this query by claiming that, whether his position is the same as the Christian vision or even compatible with it, is not to the point here, since it is to the advantage to be exposed to both unsound as well as sound ideas, then, I submit,

(Continued on page 6)

The Challenge of Reality

'Ideas Tend to Be Bubbles . . .'

By RAYMOND PANKO



Ray Panko is a sophomore physics major from Santa Barbara, Calif. while carrying a heavy academic load and maintaining excellent grades, he still found the time to make the only student contribution to this edition of the Journeyman.

—spectator photo by Dennis Williams

In Dr. Ronald Rousseve's article in last month's Journeyman, he raised the important question of human freedom and responsibility, apparently basing his reasoning on the existentialist concept of man as a being of temporality. My personal thoughts on these matters start from the same insight but progress by different paths to a different answer.

I have attempted to put my reasoning into a coherent system to determine whether existentialism necessarily leads to the isolation of the individual within himself, or if it can lead to the development of self-determinant men whose decisions are made on the basis of their relationship to the universe as a whole.

MAN IS A CREATURE of temporality. He exists in a time, but since he can look forward and backward in time, he can transcend time and in his transcendence find authentic existence. Man, recognizing his temporality, as distinct from time as a mere succession of events, projects himself forward into time.

Thus he can determine what he as a man will be. He decides what he will believe and what he will not believe.

This is the reason existentialism says that because man exists as a creature who transcends time, he can shape his own self.

This is what I mean when I say that existence comes before essence. I do not mean my essence as a time-transcendent creature; I mean the whole self which I call me.

BUT TO DO THIS, man must be in contact with the universe. Otherwise, man could never gain the transcendence which he possesses. The fact that man feels the external world acting upon him makes his temporality possible.

This is a problem, for knowing only my sense impressions, how can I even suspect the existence of an outside world? The answer to this question lies in the nature of non-rational conscious-

ness. Man is a physical being and, by the laws of nature, he is acted upon by every body in the universe. All physical creatures feel this interaction and can distinguish the difference between self and other.

Although the distinction cannot always be drawn in specific cases, beings demonstrate an ability to make this general distinction. The mind, acting through the body, knows the distinction as only a rational creature is able to know—by abstraction. It abstracts the idea of self and other from the distinction already known to man as a material creature.

Dr. Rousseve seems to emphasize the subjective manner in which we contact the world as determined by our personal psychological make-up. What constitutes this make-up?

MAN'S PERSONAL psychology can only be determined in terms of what a man does with this temporality. Man, projecting toward the future, forms concepts of what he believes the world-without and he-within are really like. Those beliefs form the basis for his psychological self.

Man's behavior, then, must be understood in terms of his conceptions of the physical world. To understand why a man acts in a certain way, we must know what the man believes.

The distinction between true self and lip service is not easily made. Sometimes the realization that we do not really believe what we always thought can be staggering. A man never knows whether he believes his country worthy of the sacrifice of his life until he steps upon the battlefield.

IT IS ACTUALLY because our psychological make-up is determined by our concepts that the temporality of man takes on its own importance. Man, projecting toward the future, can do more than form beliefs. He can throw them off and form new ones in their place.

It happens when we realize the kind of man we are can never perform the task which we must face, and we reject ourselves. The men we were before no longer exist. This change comes only when we realize the consequences of our actions and that we were wrong in the choice of man we have willed to become. It is only by seeing which type of man is viable in the world that we can make an unprejudiced decision in our own case.

IF MAN CAN KNOW things as they really are, he is no longer the measure of all things, but will be measured by his interactions with the universe. The fact that there are values which are independent of him and which can be discovered will dominate his search. He must make true knowledge his goal and attempt to reach his goal by examination of the universe.

If a man is in contact with the outside world, he can discover if his conceptions are false, for ideas tend to be fragile bubbles that burst whenever they are allowed to contact the sharp edges of reality.

This is not to say that man does not lead a subjective existence. It is simply to say that a subjective manner of gain-

ing existence can lead to real knowledge. We need only to look back into our childhood for examples of how reality shatters our false ideas.

IF WE REFUSE to test our concepts in reality, we are living a life free only of objectivity. Man is perfectly capable of this, but bigotry and prejudice thrive in this atmosphere. Bigots can justify their acts by reasoning from their prejudices and turn their backs on the horrid consequences of their actions.

Man's freedom is grounded in his ability to choose what he will be and how he will act. His responsibility is based in his ability to know the world as it really is, which obligates him to base his choice in reality.

But his responsibility also demands that he personally makes the choice from his knowledge rather than retreat into a shell of conformity and let others make the choices which he will follow. When a man surrenders choice he gives up the very thing which makes him most human.



WHAT PLACE will revelation have in this philosophy? If revelation comes from God, it must be an exact representation of the universe. To discard revelation would be to throw out a perfect source of knowledge, and true knowledge is the goal of our search. If we follow revelation, however, are we not letting another being take away our choice?

The answer is yes. But the very reason that surrendering choice is wrong lies in the fact that we are allowing another subjective being to make our concept of the world and are placing ourselves at the mercy of his fallacies.

We may listen to the opinions of other men, but we must not accept them without our personal testing. We must decide whether or not their opinion represents reality.

OUR PERSONAL STUDY of the world is a means to the end of knowledge, and we have an obligation to

make this study. If we turn our backs on certain knowledge, we are destroying the end for the sake of the means.

It is the very ability of man to gain objective knowledge that allows him to gain the truly authentic existence for which existentialism reaches. But this is only to say that such existence is possible.

In the end it is every man who must decide which kind of man is the best and what his highest good will be. In the end it is a lonely choice, constantly made, but we are not the first to attempt it, and we have thousands of years of experience from which to draw.

A Socratic Question

(Continued from page 5)

it is clearly he who "dishonors" the "... intellectual tradition that goes back to the time of Socrates."

Is Dr. Rousseve unaware that, in Plato's celebrated dialogue, "The Protagoras," it is Socrates himself who alerts the Greek youths to the danger they risk in attending the lectures of the renowned Sophist, Protagoras?

Socrates asks:

If, therefore, you have understanding of what is good and evil, you may safely buy knowledge of Protagoras or of any one; but if not, then O my friend, pause, and do not hazard your dearest interests at a game of chance. For there is far greater peril in buying knowledge than in buying meat and drink... you cannot buy the wares of knowledge and carry them away in another vessel; when you have paid for them you must receive them into the soul and go your way, either greatly harmed or greatly benefited...

On the basis of Socrates' own account of the perils awaiting the competent yet inexperienced student who exposes himself to a teacher neglecting the momentous distinction between objective and subjective truth, may we not confidently surmise that he would not have sent his own children to an educational institution where the philosophical and educational ideas embodied in the "operational humanism" of Dr. Rousseve were hailed and defended, or even coolly tolerated?

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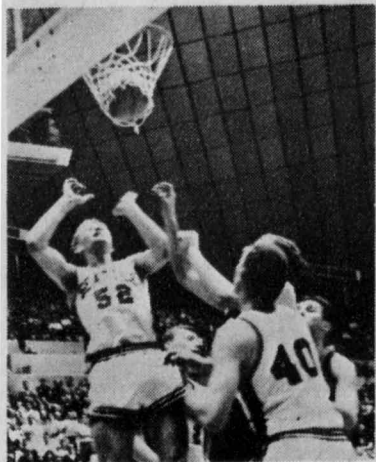
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S.U. Chieftains Up Season Record to Twelve Wins; Set New Scoring Record Against Bengals, 117 - 79

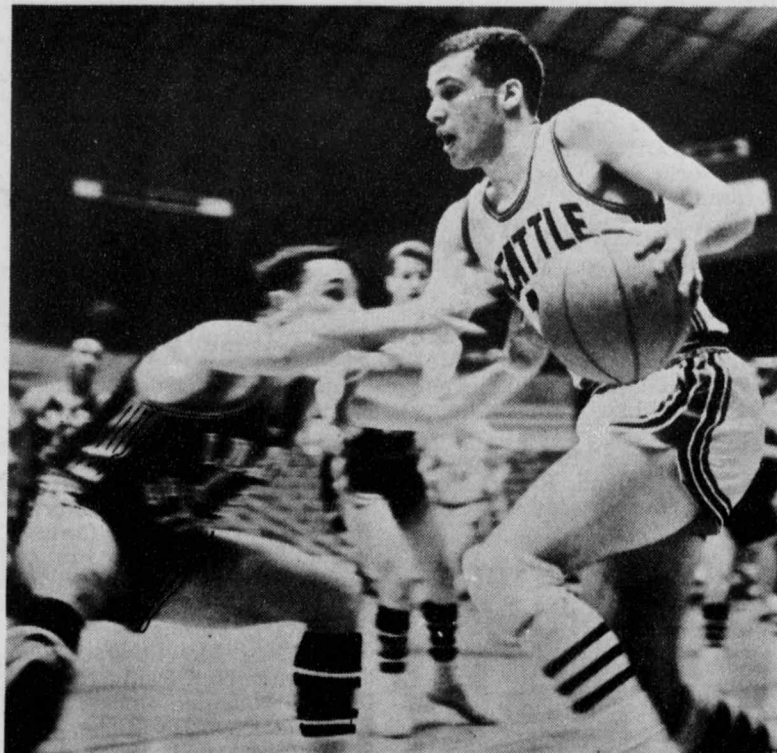


A NEW RECORD: Lenny Beil, number 40, is shown as his basket breaks an all-time S.U. scoring record of 111 points scored against Gonzaga last season.



GOD BLESS US: The S.U. coaching staff prays that the team will settle down in the early moments of the Bengal contest. The Chiefs went on to win 117-79. Pictured above are (from l.) frosh coach Jim Hefner, head coach Lionel Purcell and manager Joe Champoux.

—Spectator photos by Dennis Williams



STEVE LOONEY, S.U. sophomore guard, shows Idaho State how to play as he drives for the basket. Looney copped 12 points against the Bengals.

By TERRY ZAREMBA

The S.U. Chieftains' offense was in high gear in victories over Weber State on Wednesday and Idaho State Friday.

The score in the Weber State contest was 95-82 and this proved to be a mere warmup for Friday's game. In that one the Chiefs came up with a new school scoring record while downing the Bengals, 117-79.

THE CHIEFTAINS wasted little time in gaining the upper hand against the Bengals from Idaho State. Len Frazier tried to keep the score respectable with

his left-handed jumpers, but the combined effect of the Chiefs' fast-break and tight defense was a 55-39 halftime lead. At this point, Workman had 19 points and Jim LaCour had 18.

Meanwhile, Lott and Strong were doing a fantastic job on defense. Lott held Dave Wagon, number four scorer in the nation, to only three field goals in 14 attempts for the half.

RICK MATHEWS scored the hundredth point with 3:40 remaining. With 20 seconds left in the game, Lenny Beil scored the basket that gave the Chieftains a new record.

After Lott left the game, Wagon scored 18 points, mainly on free throws as he tried to put on a one-man show. He ended up with 33 points. Workman had 27, LaCour, 23, and Strong, 19, for the Chiefs.

THE WEBER State win did not come as easily as the score would indicate. The Wildcats played well, especially in the first half.

In the first half, Eddie Tillman and Jerry Trice scored 22 points between them for the Cats. But Elzie Johnson and Steve Looney of the Chiefs combined to tally 28 points to offset the two-man Stater attack. Tillman, however, picked up four fouls and had to ride the bench most of the half. The halftime score was 50-48 for Seattle.

Looney kept on hitting and wound up with 25 for the night. Johnson got only 6 markers in the second half but scored 21 for the game. Tom Workman added 12 points to his first-half total of 7 to tally 19. Plummer Lott and Malkin Strong ended up with 16 and 11 respectively.

Papooses Lose to Pups, Run Over Olympic J.C.

The S.U. "baby chiefs" bounced back after losing to the Husky Pups Wednesday to down the Olympic J.C. Rangers 82-65 Friday.

The Papooses were in command all the way as they built up a 41-25 halftime margin. The Olympians gained in the second half against the S.U. subs with 40 points to S.U.'s 41.

High man for the Papooses was Gary Foster with 24 tallies.

The S.U. Papooses fell apart in the second half against the U.W. Husky Pups last Wednesday to lose, 92-79.

The Papooses led at the half 43-37, but could not find the basket and tallied only 36 points to the U.W. frosh's 55 in the second half.

Gary Ostenson and John Buller scored 25 and 22 points respectively. Gary Foster was the Paps' high man with 36 markers.

Golf Meeting

An organizational meeting for golf aspirants will be at 7 p.m. tomorrow in P 561. All freshmen and varsity golf team hopefuls must attend.



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Service Fraternity Accepts 33 Actives

Alpha Phi Omega, men's service fraternity, has accepted 33 pledges into active membership. Selection was based on scholarship, leadership and service to S.U. and the community.

The major pledge project this year was the annual Thanksgiving Food Drive which collected food worth \$1,200 for a total of 41 families.

THE FOLLOWING men will be installed at an initiation banquet during winter quarter:

John Schwartz, Randy Staudacher, Tom Hughes, Richard Deir, Michael Kelly, John Meihaus, Pat McLaughlin, Frank DePinto, Mike James, Larry Molinari.

Terry Steele, Brian Henderson, Jack Leland, Robert Peiser, Leo Hindery, Mike Tscheu,

Spirits Charter Bus to Portland

The S.U. Spirits, student pep club, will charter two Greyhound Scenicruisers to the Portland contest Friday.

The round-trip transportation will cost \$3. Tickets for the game will cost \$1 more. Students may contact Jim Codling, the floor presidents in Marycrest or Dan Kuhn or John Meihaus.

There will be room for 82 people. The sign-up deadline is tonight.

Mike Hutchinson, John Rogers, Bill Lindberg, Charles Herdener.

MIKE PALANDRI, Donald Boitano, Robert Seavey, Ted O'Donnell, Mark Boulanger, Robert Pigott, John Petrie, Thomas Yagle, Patrick Layman, Thom DiJoseph, Dan Kuhn, Chuck Holt, James Rundle.

Patrick Layman was voted the outstanding class member.

ROTC Honorary Chooses Pledges

A total of 19 pledges to Scabbard and Blade, ROTC honorary, have been announced by Al Hensley, Scabbard and Blade pledgemaster.

The pledges are Robert Burns, Joseph Camden, James Cornell, Ronald Espiritu, Robert Frause, James Freeman, Henry Healy, Raymond Heltsley, Emmett Lane, Larry Lorenz.

Lawrence McWilliams, Kenneth Munnell, Paul Neeson, Richard Neuman, Robert Pohl, Kenneth Prier, Jay Riebe, John Schorr and David Stockand.

Fragments on Sale

Fragments, the campus literary magazine, is on sale for 15 cents from 9 a.m.-3 p.m. daily in the Chieftain and Bookstore.

Official Notices

A nationwide competitive examination to find workers for temporary summer employment in a number of larger post offices throughout the country has been announced. The examination will be used to select the best qualified applicants for employment as assistants between May 1 and Sept. 30, 1966. The jobs pay \$2.37 an hour. Applications for them will be accepted until Feb. 24.

Copies of the examination announcement and application forms (Form 5000AB) are available in the placement office, Bookstore Building.

Col. Michael Dolan
Director of Placement

Students planning to apply for the Root-Tilden scholarship for New York University Law School

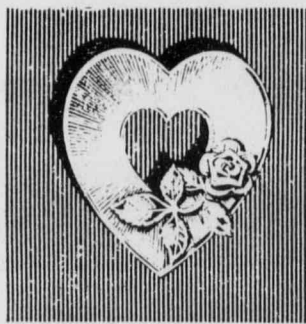
may pick up application forms in the Commerce and Finance Library in Pigott. Deadline for returning completed applications is Feb. 15. An official transcript must also be sent by Feb. 15.

Ronald Peterson
Pre-law Adviser

The last day to withdraw from a class with a grade of "W" is Feb. 14. Approved withdrawal cards and the \$1 fee must be filed at the registrar's office by 4:30 p.m., Feb. 14. Cards or fees are not accepted after this date. A grade of "EW", which is computed as an "E", will be assigned students who fail to withdraw officially.

Seniors and graduate students who plan to graduate in June, 1966, must file an application for degree with the registrar's office by Feb. 14. Applications for degrees will be issued only upon presentation of receipt from the treasurer's office indicating that the graduation fee (bachelor's, \$20—master's, \$45) has been paid.

Mary Alice Lee
Office of the Registrar



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Military Ball Committee Selected

Cadet Col. Eugene Smith has recently announced his appointments to chairmanships for the Military Ball. The ball, an annual event of the S.U. ROTC department, will be April 23 at the Olympic Hotel.

Tom Bangasser will be general chairman; George Herion, assistant general chairman; Bob Ramseth, decorations; Roger Smith, intermission; Al Hensley, programs and invitations; Bill Kay, publicity; John Deines, queen and court, and Paul Volpe, special events.

Selection of the queen for the ball will begin this week. Four finalists from each class will be chosen by cadets this week. Next week the cadets will vote again to choose a single representative from each class for the court.

The queen will be chosen from the four finalists later this month. Members of the senior ROTC class will make the selection. A full schedule of outings and entertainment has been planned for the court in



Tom Bangasser, George Herion, Mick Deines, Paul Volpe and Bob Ramseth

the period between the selection of the queen and the time of the ball, according to Kay.

Capt. Louis Cancienne is military science staff adviser for the cadet committee.

Jesuit to Tour Army Posts

Fr. Joseph Maguire, S.J., assistant to the vice president of university relations, has been selected to join a group of civilian educators touring military installations. The program is sponsored by the Department of the Army through the ROTC Instruction Group.

Fr. Maguire left for San Francisco Sunday and will be on tour

the entire week. The group will tour Ft. Huachuca, Arizona; Ft. Bliss, Texas; White Sands Missile Range, New Mexico, and Ft. Leavenworth, Kansas.

At each stop the group will be briefed and given a tour by the commanding general of the base. Fr. Maguire will return to San Francisco Saturday and then to Seattle.

Smoke Signals

Today

Meetings

A Phi O's, actives and pledges, 8 p.m., McHugh Hall.
I.K.'s, 7 p.m., P 305.

Activities

Panel of student teachers, sponsored by Education Club, 7:30 p.m., Chieftain lounge.

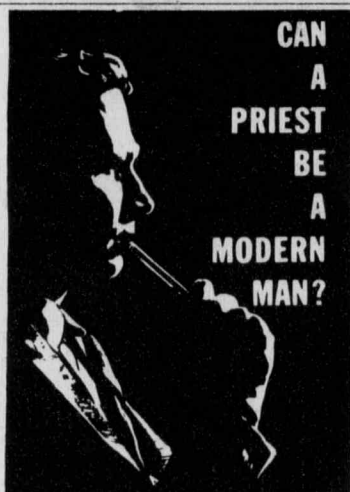
Thursday

Meetings

Chieftain Rifles, 7 p.m., S.U. 2.

Activities

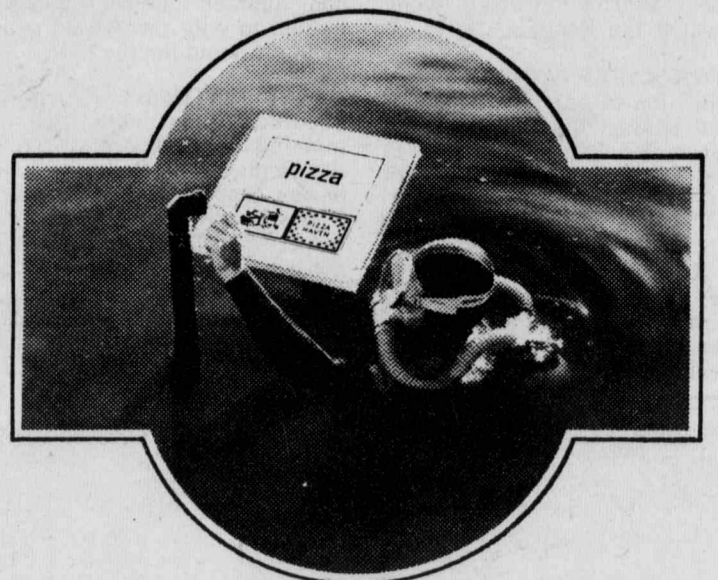
Film, sponsored by the Good Shepherd Home Committee, 7:30 p.m., P 302. All interested girls are invited.



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Classified Ads

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MISC.

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Dorothy Smiley
WE 7-0770 BEFORE 5 p.m.